

A
S E R M O N

Preach'd in the Chapel, at

DEALE in KENT,

BEFORE THE

MAYOR and CORPORATION,

August 9, 1752.

Upon a PARTICULAR OCCASION.

By NICOLAS CARTER, D. D.

Curate of the said CHAPEL.

THE SECOND EDITION.

L O N D O N:

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STERN

DEALERS

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PREFACE.

A Few days before this sermon was preached came out *A letter to the mayor and corporation of Deale in Kent, in relation to their opinion upon the trinity.* † I think it proper to say, that I know not who is the author of that pamphlet, that I was not in any sort designedly an occasion of it, nor had I the least intimation, or expectation of it, till I saw it publicly advertised. However, so far as it concerns me, I esteem myself bound to acknowledge my obligations to the author, whoever he may be; and I readily take this opportunity of sincerely thanking him particularly, for the kind opinion he appears to have of me.

The

The argumentative parts of his letter will speak for themselves.

This sermon was made *before* the letter was published; and made both for the time (*a*) when it was preached, and on the occasion, which the reader will observe. It was spoke as it was wrote; nor was a single word added to it *after* the publication of the letter above mentioned.

Since the appearance of that letter a report has been spread, that many, if not the greater number of the corporation *deny*, either that they knew of the presentment before hand, or that they approved of it afterwards. I must say, that from the time of the presentment (at the last *Easter* visitation) even to this day, not one of the corporation, no not one, has signified to myself, either by word, or message, that it was done unknown to him, or that he disapproved

(*a*) Upon the choice of a new mayor.

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ed of it. And if those of them who were present at the passing of the chappel-wardens accounts, about a month after the presentment, will recollect what was then discoursed of upon that subject, they ought to own ---that, if I had a suspicion that Mr *May*, the leading chapel-warden, acted in this affair with the knowledge, and consent of the corporation, (*b*) not a single word was said by any one which in the least tended to remove it. I add, Mr *May* often declared to me, (and I have reason to believe he declared the same to many others) that he never would do any thing in his office, without consulting the corporation and following their advice, esteeming himself their servant, and accountable to them. But whatever my suspicions were, I have always forbore to charge the corporation

(*b*) The chapel-wardens were chosen by the corporation, and were a part of their own body.

poration my self, as well as to lead others to do it-- -But I pass to another scene.

The public has little concern in the effect, which the following discourse had upon the congregation when it was delivered. Those who heard it, know well what I mean, and therefore an explication is needless. No one can have a more affecting sense of the tenderness demonstrated upon that occasion than I have; and no one can be more desirous, in any case, of openly testifying his gratitude, than I am. Nay; there is no injury nor affront whatever which I may think I have *causelessly* received from several, who are at variance with me, which their behaviour at the hearing of this sermon, will not for ever cancel in my remembrance, if they will be pleased to let their *future* conduct be agreeable to what ought to be judged the
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the sentiments of their heart towards me *then*, from tokens beyond the power of all disguise. I make this declaration as a christian; and every one of those who desires a reconciliation, upon the terms proposed, needs do nothing more, than take me by the hand, to put a full end to our differences.

Several unforeseen circumstances, as well as the known desires of many who heard it, and of many who heard it not, have over balanced the objection to the printing a sermon, which was not composed with a view to be made public.

Deale Aug. 22, 1752.

P.S. (*Aug. 31.*) Since the writing of this preface, the following letters passed between the reverend Mr *Herbert Randolph*, rector of the parish church of *Deale*, and myself, which I have been advised to publish. I willingly laid hold of this opportunity of declaring, that the * corporation now stand perfectly

* I meant the corporation, as a body, in the first edition.

perfectly clear in my thoughts, of having advised, or encouraged Mr *May*, to make the presentment; and I doubt not, but all of them will do, what I am informed several of them have lately done, openly express their disapprobation likewise of that whole transaction.

Reverend Sir,

Aug. 26, 1752.

MANY reasons, unnecessary to be named, oblige me to ask you, whether, previous to my having been presented for omitting to read the *Athanasian* creed, you advised, or encouraged Mr *May*, or other person, to make such presentment, or had any hand in it, directly or otherwise. If you did not so advise, or encourage, nor had any hand in it, I shall esteem it a favour, if you will deny to me the whole. And if you did so advise, or encourage, or had any hand in it, I shall esteem it likewise a favour, if you will own to me the whole.

I am,

To

REVEREND SIR,

The rev. Mr *Randolph*,

These.

Your most humble servant,

NICOLAS CARTER.

Reverend Sir,

Aug. 29, 1752.

I Think you was unmindful both of your own character, and of mine, when you replied to my son, by your servant, that the letter I sent you,—*did not require an answer*. The subject of it was of such importance to me, and to you also, that I insist it did then, and

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and still does, require a direct and clear answer. A very strong report prevails thro' the town, and in the country too, that you advised, and encouraged Mr *May* to present me ; and which report is said to be grounded upon what Mr *May* himself has spoken in conversation to more than one of the corporation, who have openly spread it. I have hitherto forbore giving credit to it, thinking it right first to apply to you, in order to be informed of the real truth. No one ought either to be commended or censured for what he himself has not done ; and sure I am, that many, not to say all, others will join with me, in asserting, that you ought, in order to prevent, or remove mistakes, to give a direct, and fair, and full answer to what I have asked ; namely, ' Whether, previous to my having been presented for ' omitting to read the *Athanasian* creed, you advised, or ' encouraged Mr *May*, or other person, to make such ' presentment, or had any hand in it, directly, or otherwise.'—I have only to add, that I shall not be satisfied, till I have received from you a clear and full answer.

I am,

To
The rev. Mr *Randolph*,
These.

Your most humble servant,

NICOLAS CARTER.

MR RANDOLPH'S ANSWER.

Reverend Sir

Aug 29 1752

I Thought a verbal message might be full as satisfactory as that which I then intended you and which I now send viz

To use your own words ' Many reasons unnecessary to be named, oblige me not to answer you'.

I shall

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I shall only add that one of those reasons is I am under an apprehension that whatever I write to you may possibly appear in print

I am

To *Your humble servant*
The rev. Dr Carter
These

H. R.

S E R M O N.

MATTH. xxiii. 8, 9, 10.

Be not ye called Rabbi; for one is your Master, even Christ, and all ye are Brethren. And call no Man your Father upon the Earth; for one is your Father, which is in Heaven. Neither be ye called Masters, for one is your Master, even Christ.

TH E S E words were spoken by Jesus Christ *the author, and finisher of our faith.* They contain doctrines of great importance, and therefore deserve to be carefully explained, as well as seriously to be regarded. I will endeavour, in the best manner I can, to lay open their true and full meaning; and it will be your duty, and interest to yield a proper attention, to what I shall offer, for that purpose.

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The terms, *master*, and *father* are not here to be understood in their strict sense. Slaves or servants are not forbidden to call *masters*, the persons whom they are under, by bondage or compact : nor is the appellation of *father* forbidden to be used by children. Neither of these relations are the subject of the text, and therefore the names which express them, as such, cannot properly fall under the prohibition, contained in it.

The Scribes and Pharisees were the ordinary interpreters of the law of *Moses*. Whatever they taught, agreeable to that law, Christ commanded the people to *observe and do*. Their office was approved by him, so long as they kept within the bounds of it, by confining their expositions and instructions to the true sense of God's written word. Whilst they *sat in Moses's seat*, and explained and enforced the doctrines of *Moses*, their hearers were obliged to pay attention to their discourses ; nor could they be blamed for expressing a reverence of their persons, suitable to the dignity, and usefulness of their employment. Even the titles, *rabbi*, *master* and *father* might have been applied to them very innocently, considered as interpreters who strictly adhered to the law,
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and as deserving esteem and honour, on account of their pious and salutary labours.

But these Scribes and Pharisees arrogated to themselves an undue authority, and affected to be distinguished by appellations, which might serve to spread, and confirm, the notion of this authority among the people. Not contented to be thought mere interpreters, who ought to be regarded no further than as they gave the true sense of the law; they invented, of their own motion, new doctrines and ceremonies, and required the people to receive them with at least an equal reverence and submission, as they did the law of God. They claimed to be called *rabbi*, and *father*, under the notion that their precepts and orders derived an authority from the eminency of their office and rank, sufficient to oblige their followers to embrace them, without hesitation, on that account. And the people honoured them with these authoritative titles, with a full persuasion that their doctrines and sentences ought to be submitted to implicitly. Hence it became a saying among the Jews; (a) *The words of the Scribes are more amiable than the words of the prophets, and more weighty.*

As these *Scribes* and *Pharisees* assumed names and prerogatives to which they had

no

(a) *Whitby on Matth. xxiii. 8.*

no rightful claim ; so, as is the custom of usurpers, they applied them to oppressive, and wicked purposes, imposing upon the people matters both of belief and practice, which were not only not required by the laws of God, but were moreover inconsistent with their authority, and contrary to their plain sense. Thus our saviour charges them with *teaching* for doctrines *the commandments of men* ; and with *making the commandment of God*, in a particular case, *of none effect by their tradition*. Matthew xv. 9, 6.

The meaning of the text therefore appears to be this ; that no man ought to claim the title of *rabbi*, or a teacher of religion, in such sense, as to pretend that the people are obliged to receive his doctrines and follow his precepts, on the sole account of his own authority ; but that every teacher of religion, whatever name he be distinguished by, ought always to remember, that he has a master, and guide, set over him, even the Lord Jesus Christ, and that he is not allowed to teach other doctrines, or recommend other practices, than those which this his master, and guide, has commanded or permitted him to teach, and recommend ; and which too he is to teach, and recommend,

mend, not in his own name, but in the name of Christ, whose minister he is.

And as these teachers are forbid to arrogate an authority of obliging the people implicitly, and without reserve, to submit to their decisions and commands; so are the people likewise forbid to call them by the name of *father*, from the opinion that they are bound to observe their doctrines, and obey their decrees, in mere reverence to them, and without considering, whether their doctrines, and decrees, are agreeable to the laws of God. For no one, upon the earth, is to be stiled or esteem'd *father*, in this sense; but this high and incommunicable prerogative inheres solely in him, who is *our father in heaven*.

All christians are brethren, equally the children of God their common *father*, and equally disciples of Christ their common *master*, and as such are bound mutually to assist and regard each other, suitable to their respective ranks and offices. And teachers ought to consider themselves, and to be considered by the people, as *helpers to the truth* John iii. 8. *helpers of their joy; and not as having dominion over their faith.* 2 Cor. i. 24.

Be not ye called rabbi; for one is your master, even Christ, and all ye are brethren.

And

*And call no man your father upon the earth;
for one is your father, which is in heaven.
Neither be ye called masters; for one is your
master, even Christ.*

From this explication of the text it follows that the christian religion is to be learned, in a strict sense, from the holy scriptures only. For as we are forbidden to receive any doctrines from men, upon their authority, and as Christ, to whom alone we are to submit, as christians, is no longer present to teach us, we can no otherwise come to a due knowledge of his will, than by studying those authentic writings, which they who were his apostles and earliest followers have left behind them, for the instruction of all believers, to the end of the world. And our obligation to read and hear these scriptures, and to form our religion upon their doctrines and precepts, with an absolute compliance, is grounded upon this, that they were *given by inspiration of God*, and are therefore infallible.

Religion is usually divided into faith, and manners, what we ought to believe, and how we ought to live. And the christian religion consists of that system of faith and practice which Christ, who was *a teacher sent from God*, revealed to the world, the
knowledge

knowledge of which is to be received, strictly speaking, from the holy scriptures only.

Tho' religion consists both of faith, and morals, and the scriptures require each of these as indispensable parts of the character of an accepted christian ; yet in themselves they are far from being of the same value. For the use and merit of faith are to be reckoned from its subserviency to the promoting of virtue : and every kind or degree of faith which proves neither an help, nor incitement to good works, is, in religious estimation unprofitable. Virtue has intrinsic excellencies, which faith is destitute of, and which give it a vast pre-eminence. It is fixed upon a more indisputable foundation ; its obligation arises from the unchangeable relation and fitness of things ; it is the certain means of the highest improvement, and most extensive happiness in ourselves ; and puts us into a capacity of doing the greatest good to others.

Hence it appears, that all who testify a mighty zeal in points of faith, and hope thereby to procure the divine favour, while they wilfully neglect, or violate, the great duties of morality, mistake the nature of religion, and mistake it too inexcusably. For
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not only the light of reason demonstrates this error ; but it is moreover by many arguments, as well as in exprefs words, shewn in scripture, that *faith without works is dead.* *N*

The chief articles of the christian faith, expreffed with simplicity, and, as near as well can be, in the words of scripture, are contained in that summary, *which is commonly called the apostles creed.* The apostles are not supposed to have made it; but it probably was named from them, as it was understood to be a plain and faithful collection of the fundamental articles of faith, which they taught; and also to procure it an higher veneration. These articles were all which were thought necessary to be believed and professed, as conditions of a person's being admitted to baptism, and consequently to the pardon and favour of the gospel. But even this creed, however venerable for its antiquity, however easy, for the most part, to be understood, and however generally esteemed, is not to be received by any christian upon other grounds, than his own perswasion of its conformity to the truths of the gospel.

The church of *England* has admitted two other creeds into its articles and service, the *Nice* creed, and the *Athanasian* creed; but

but with a remarkable difference in favour of the Apostles creed. For it requires no profession of faith, at baptism, or by sick persons, in order to receive absolution, but that which is expressed in the words of the Apostles creed only : So that our church allows, that the belief and profession of that faith which is contained in the Apostles creed, and in that creed only, are sufficient to salvation.

I will make no remarks upon the *Nice* creed.

The other creed, in use with us, is called the *Athanasian* creed. Not that *Athanasius* is pretended to have been the author of it; but his name was put to it probably to signify that it is formed upon the plan of his doctrines. Of whatever esteem therefore the most zealous admirers of *Athanasius* may think him worthy, this creed can properly receive no recommendation from that, because it was none of his work, nor so much as known by him: And had he composed it, or let it be allowed to be true and useful, yet even then it cannot have the authority of a rule of faith. For we are to call, or esteem, *no man master*, in matters of christian faith; and all the regard which ought to be payed to the *Athanasian*, or any other creed, is to

be regulated by the agreement it appears to have with the word of God. *If any, says St Paul, preach any other gospel unto you, than that you have received, let him be accursed.* Gal. i. 9. The doctrines of men ought diligently to be compared with the doctrines we have *received* from the divinely inspired writings; and the author of any creed, which we cannot reconcile with the New Testament, is so far from meriting esteem, that he falls under the curse denounced by the Apostle. And as there is a curse expressly directed against all who *teach* false doctrines; so is there proportionate punishment due to all, who through prejudice, carelessness, or other wrong affection *believe* false doctrines.

Athanasius was present at the council of *Nice*, held in the year of our Lord 325: How long after this, and by whom the creed, which goes by his name, was published is not certainly known. Some centuries probably elapsed before its appearance. For one thing we are assured of (and it deserves to be particularly taken notice of) that it was not publickly received in the church, *till above a thousand years after Christ*; that is, more than six hundred years after the death of *Athanasius*. And if the state of the christian church

church, in the eleventh century be well considered, it will, I suppose, add little to the reputation of this creed, that it was first publickly admitted at that time.

Nor was it ever established by any general council; on the contrary, it seems to have come into use even against the determination of the church. For it was decreed, in the sixth action of the council of *Ephesus*, celebrated in the year 431, (*b*) that it should be unlawful for any one to produce, or write, or compose other belief, or creed, besides that which had been settled at the council of Nice, by the holy fathers, with the Holy Ghost.

However this is not to be contested, that the church of Christ subsisted without the public use of the *Athanasian* creed, for upwards of a thousand years; and subsisted too no inconsiderable part of that time, with greater purity and charity, than it has done in the ages, since that creed has been received in it.

The christian faith was always the same from the times of the Apostles. Whatever was necessary to be believed then, in order to salvation, is necessary to be believed now; and whatever was not necessary to be believed

(*b*) Ὅρισεν ἡ ἁγία συνόδος, ἕτεραν πρὶν μὴδεν εἶναι προσφέρειν, ἢ γού συγγραφεῖν, ἢ συντίθεσθαι παρὰ τὴν ὁρισθεῖσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαίᾳ συνελθόντων εἰς τὸ ἅγιον πνεῦμα.

believed then, is not necessary to be believed now. And these necessary articles were, from the beginning, and still are to be learned strictly from the holy scriptures only. And no man, nor body of men, nor church, nor even general council has authority to add to, or diminish from *the faith which was once delivered to the saints* Jude 3 ; nor to enforce the belief of doctrines upon other reasons, than their allowed conformity to the true sense of God's word.

The *Athanasian* creed was conveyed to us by the church of *Rome*. Many parts of the *popish* service which were judged to be reconcilable with the gospel, were retained by our reformers ; and some of them, more perhaps for the sake of condescension, than for any other account. However great care was taken to put a just difference between the doctrines of Christ, and the opinions of men.

The sixth article of the church of *England*, is expressed in these words. — “ Holy scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the faith, or be thought requisite, or necessary to salvation”.

Now

Now as the scriptures contain all things necessary to salvation, it must be the duty of every one, who professes this doctrine, to seek instruction from them; and as our church declares, in plain terms, that *nothing is required to be believed, as an article of faith, but what is either read therein, or may be proved thereby*, it clearly follows, that no doctrines, or exposition of doctrines, whether drawn up in creeds, or in other writings, either by a single man, or a body of men, are allowed by our church, to have authority in points of faith, or to be regarded by christians, further than as they themselves discern them to agree with the sense of scripture. Whatever therefore might be the author's meaning, in the explanatory parts of the *Athanasian* creed, or whatever meaning his words may seem to express, yet it is evident that every member of the church of *England* is obliged, by virtue of this sixth article, to put that meaning upon them, and no other, which is warranted by holy writ.

For instance, when it is affirmed in the *Athanasian* creed.—*In this trinity none is afore, or after other; none is greater, or less than another*—our church requires, that these words should be understood in no other sense, than what is consistent with the express, and
plain

plain declaration of our blessed saviour—*My father is greater than I.* John xiv. 28. So those parts of this creed which express that *the godhead of the father, of the son, and of the holy ghost is all one; the glory equal, and the majesty co-eternal*—must be understood, and assented to in no other meaning, than what truly agrees with the texts of scripture, which affirm, that God is *the blessed and only potentate, the king of kings, and lord of lords, who ONLY hath immortality.* 1. Tim. vi. 15, 16. That he is *the king eternal, immortal, invisible, the ONLY wise God.* ch. i. 17. That *there is none good but one, that is God.* Matt. xix. 17. That *of that day and hour (when heaven and earth shall pass away) knoweth no man, no not the angels which are in heaven, neither the son, but the father,* Mark xiii. 32; and with other passages which clearly ascribe absolute supremacy to God, and to God *only.*

Our church further declares in the twentieth article, that “ it is not lawful for the
 “ church to ordain any thing that is con-
 “ trary to God’s word written, neither may
 “ it so expound one place of scripture, that
 “ it be repugnant to another. Wherefore
 “ although the church be a witness and a
 “ keeper of holy writ, yet as it ought not
 “ to decree any thing against the same, so
 “ besides

“ besides the same ought it not to inforce
 “ any thing to be believed for necessity of
 “ salvation”.

Now as the church of *England* disclaims infallibility, and openly declares, concerning itself, as well as all other churches, that *it ought not to decree any thing against the scriptures*; and still further that it ought not to *inforce any thing besides*, or more than the scriptures have inforced, *to be believed for necessity of salvation*; it clearly follows that the church of *England* not only leaves, but even instructs its members, not to receive articles of faith upon its authority, nor to understand any of its doctrines and service, in other sense, than what is judged to be reconcileable to scripture, nor to believe any thing, as fundamental, over and beyond what the scriptures teach.

From hence too it may be seen, that ministers who subscribe to the articles of the church of *England* and to the book of common prayer, must be understood, even by the church itself, to subscribe to them in no other meaning whatever, but such as is apprehended to be consonant to the infallible, and authoritative word of God.

And the declaration *of assent, and consent* to the common prayer &c. prescribed by
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act for uniformity, is not a declaration of *assent and consent* to the *doctrines* therein contained. Whatever *doctrines* therefore were intended to be set forth in the *Athanasian* creed, which is a part of the common prayer, no minister, by complying with that act, does declare his *assent and consent* to the truth of those *doctrines*. But if that declaration expressed an *assent, and consent* to the *doctrines of the book of common prayer*, which it certainly does not, nor was intended to do ; yet still those doctrines must have been taken by the minister in no other sense, than what he, according to the best of his judgment, admits to be conformable to the holy scriptures. For not only the superior authority of the holy scriptures obliges all ministers, and the *people* too, to make them the absolute standard of christian doctrines ; but the church of *England* is founded upon that very principle, and which is clearly expressed in its articles : nor could it be a true christian church without it.

The minister declares his *assent and consent* to the *use* only, and not to the *doctrines* of the common prayer : and tho' no minister ought to consent even to the *use* of the common prayer, unless he can so explain all its parts, as to make them consistent with
God's

God's word ; yet he may very innocently assent to the *use* of it, nay, it may be his duty so to assent, notwithstanding there be some things in it, which he thinks might better be omitted, and others that might be altered to advantage. For if a person refuse to join communion with a national church, till he is convinced that every part of its service is absolutely perfect, he will hardly ever find such a church upon earth. And no one who has a due sense of the obligation, which is upon all christians to promote peace, and charity, will think that he shall be excused for dissenting from a national church, on the account of some supposed or even real imperfection in it, when the whole of it appears to him reconcileable with the doctrines and precepts of the gospel.

But an assent even to the *use* of the common prayer ought not, without clear reason, to be understood with more strictness in one case, than in another. Length of time, and other circumstances cause some omissions and changes in practice ; and yet such omissions and changes are not thought a blameable deviation from an institution. Thus publick baptism of infants at home is a practise directly contrary to the rubrics

and canons of our church; and yet it is now customary, not only among the inferiour clergy, but often practised even by bishops. So the thirty fifth article *judges*, or appoints, *the homilies to be read in churches by the ministers, diligently and distinctly that they may be understood of the people*: but does any minister now read the homilies? Or would the people be pleased to hear them? The omission therefore of the *Athanasian* creed is no more contrary to the assent given by ministers to the *use* of the common prayer, than is public baptism at home, or the omitting to read the homilies. And as strong excuses may be made in one case, as in the others. For whenever the *Athanasian* creed is omitted, a better is used in its stead. I call the apostles creed a better, because it is easier to be understood, keeps nearer to the language of scripture, and has evident tokens of preference given it by the church of *England*. And if the Apostles creed expresses the whole of that faith which is necessary to salvation, and expresses it too in a manner suitable to all capacities, how can any person be injured by hearing that, instead of the *Athanasian* creed? And where there is no injury there ought to be no displeasure. Besides if the homilies are omitted, contrary
to

to the plain meaning of the thirty fifth article, because the reading of them would give offence, why may not the *Athanasian* creed be omitted for the same reason? And that it is offensive to many is well known. And I cannot help thinking that it would have been agreeable to good nature and christian charity, if those who could not suffer for the want of this creed in the public service, would have been contented with the omission of it, for the sake of others, who cannot bring themselves to approve of it. But another conduct it seems has been thought more adviseable.

If the officer (c) thought himself obliged by his oath, as he pretended, to present his minister for omitting the *Athanasian* creed, how came he not to think he was obliged likewise to present him for having publicly baptized children at home, and for neglecting to read the homilies? I do not say, that his oath compelled him to present in any of these cases; but it is evidently absurd to say that it did in one of them, and not in the others. It requires too, I think, some explication, by what means his conscience was easy, in allowing [this omission for several years before, in which he continued in

in the office, and then only forced him to present, when he left it. Other questions, relating to known facts, and which too come under the consideration of the same oath might be asked ; but I forbear.

But if the officer was so heavily pressed by conscience, that he could find no ease, without presenting his minister, there was however one thing, which by all the rules of common humanity, as well as by the clearest instructions of the gospel, he ought first to have done ; and that is, to have told the minister of this omission, and the necessity his conscience put upon him to present him if, after admonition, he should still persist in it. Had the officer done this, he had done what he ought to do, what all good men must have approved, what all good men must think to have been his duty, what the minister did, with respect to this very officer, in more cases than one, where he acted wrong, what would have prevented him the trouble of a presentation, and what (which is still more) would have removed the burthen from his conscience, by taking an effectual method of causing the minister to remedy the omission which occasioned it. But a presentment is the first step towards a prosecution, a prosecution

tion leads to a deprivation, and a deprivation ends in ruin; the prospect of which would have been removed by the officer's signifying his intention before-hand. So very secretly was this design conducted, that the minister had not the least intimation, or even suspicion of it, till it openly appeared in court. The officer has publickly endeavoured to excuse this extraordinary presentment, on the account of his oath. His conscience is best known to the all-perfect searcher of hearts. If a religious regard to his oath, if the fear of offending God, by still forbearing to present his minister, if nothing but sincere piety influenced him in this affair, he may humbly hope for a blessing upon his present concerns, as well as for acceptance hereafter; and every good christian will wish him both these rewards. But God cannot be deceived by any pretences, or disguises whatever, *He will bring to light the hidden things of darkness, and will make manifest the counsels of the heart,* 1. Cor. iv. 5. *For there is nothing covered which shall not be revealed; and hid, that shall not be known,* Matth. x. 26. God will be the judge, and God will judge righteously.

But to return; every minister of the church
of

of *England* is obliged not only by its articles, but also by an express and solemn promise, made at his ordination, to receive no point of faith but what appears to him to be contained in the word of God. The bishop asks the priest to be ordained, —
 “ Are you persuaded that the holy scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in *Jesus Christ*? And are you determined out of the said scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the scripture ?

To which the priest answers,

“ I am so persuaded, and have so determined, by God’s grace.”

So that every minister, in our church, has solemnly declared his opinion, that the bible comprehends all things necessary to be believed ; and, in consequence of this opinion, he has as solemnly promised not only that he will teach the people out of the scriptures, but also that he will teach them nothing else, as fundamental in faith, but what *he himself believes* to be the doctrine of those holy, and infallible writings. As

to

to my self, I hope I may be allowed to say, that during the course of a long ministry, I have endeavoured faithfully to fulfil this promise. Nor do I in the least doubt, but the far greater part of my hearers would readily give me their testimony; and I am very sure, that not a single person among them, can reasonably refuse it. Let me add, that as I have constantly recommended the holy scriptures, as the only rule of fundamental doctrines, to the people committed to my charge; so I have, without disguise, according to the best of my judgment, and with no slight application, recommended the same holy scriptures to them as the rule of their *practice* also. My intention has been, neither to palliate, nor exaggerate crimes, but always to speak of them agreeably to what I judged to be the sense of the Holy Ghost; and as near as could be too in the very words of the Holy Ghost. And all who have attended to my manner of preaching must easily have observed, that the great point I have constantly aimed at, has been to shew the absolute necessity of an *holy life*, and that no *faith* will be available to salvation, *without good works*. And *good works* must always be understood, to be not the usual practice of the world, but that exact

exact righteousness, unmixed sincerity, strict truth, universal charity, perfect temperance; and unfeigned piety, which are clearly expressed and peremptorily required in the word of God. For the word of God is the only rule by which christians are to act here, and the only rule by which they will be judged hereafter. Now ;

That a minister for so long a time should have assiduously applied himself to preach the pure gospel of the son of God ; that he should have left to every christian the enjoyment of that liberty *wherewith Christ has made us free*, abhorring all persecution for conscience sake; that he should upon all occasions have exhorted and charged his hearers, to read the word of God, to consider it with attention, and to be governed by it in their faith and manners; that he should have perpetually cautioned them against every mistake and deceit to the utmost of his discernment, which either the evil customs of the times, or their own irregular passions, and appetites might impose upon them ; that he should have, without ceasing, pressed them by the most affecting arguments he could invent, *to eschew evil and do good*, to abstain conscientiously from whatever practices Christ our Lord and judge has forbidden,

forbidden, and to execute fully what he has commanded ; that he should have testified the most evident as well as sincere regard to their eternal welfare, by laying before them himself the means of obtaining it, with a constancy seldom equalled, and not, for the sake of his own ease, trusting others of unknown characters to do it for him ; that he should have done all this, and that at last a contrivance should *secretly* be carried on, and a public attempt should be made to ruin him, for omitting to read the *Athanasian* creed ! *Hear O heavens, and give ear O earth !* — But I will conclude.

“ Lord, who shall abide in thy tabernacle ? who shall dwell in thy holy hill ? he
 “ that walketh uprightly, and worketh
 “ righteousness, and speaketh the truth in
 “ his heart. He that backbiteth not with
 “ his tongue, nor doeth evil to his neighbour,
 “ nor taketh up a reproach against
 “ his neighbour. In whose eyes a vile person
 “ is contemned ; but he honoureth them
 “ that fear the lord, he that sweareth
 “ to his own hurt, and changeth not.—He
 “ that doth these things, shall never be
 “ moved.”

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore ; Amen.

F I N I S.

The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the
 fifth of these is the fact that the
 sixth of these is the fact that the
 seventh of these is the fact that the
 eighth of these is the fact that the
 ninth of these is the fact that the
 tenth of these is the fact that the

[illegible]

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a textured appearance with numerous small dark spots, possibly foxing or dirt, scattered across its surface. A vertical crease is visible down the center of the page, suggesting it was once folded. The overall tone is a light beige or off-white.